UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

C. W. W.

The Unitarian Sunday School Society at 7 Tremont place, Boston, is publishing a new series of lessons on the Life of Jesus, neatly printed, brief in statement, and with carefully-chosen notes and references.

The Ninth Street Baptist Church, of Cincinnati, recently celebrated its fiftieth anniversary. In the early days when it was founded, the Sunday School teachers seem not to have been afraid of work. The records show that at one time they were in the habit of meeting at 6 o'clock in the morning, when a prayer meeting was held. The school met at 9 o'clock, and was in session till 11, when the preaching service began. From 1 o'clock till 3 another Sunday School was held, and beginning at 3 there was another sermon, and a third sermon in the evening. What a lesson in consecration is here for our Unitarian Sunday School workers, many of whom seem to think that to attend both a Sabbath School and a church session on the same morning is too great a strain on the human system, But a prayer meeting, two Sunday School meetings and three church services a day! What were our fathers and mothers made of? and how did the pastor manage to keep alive under such an intolerable stress of work?

Two most interesting publications on current phases of Philanthropic and Reform work in this country are the proceedings of the Seventh Annual Conference of Charities and Corrections, held at Cleveland in June and July, 1880, and the bound volume containing a collection of the various annual reports, organization papers, district reports, visitors' rules, etc., of the Philadelphia Society for organizing charity. The former is a handsome volume of some 300 pages, edited by Frank Sanborn, and containing papers on Penal and Prison Discipline, Insanity, Dependent and Delinquent Children, Causes and Prevention of Pauperism, Criminal Law, a fine exposition of the associated charities system, by Rev. Oscar McCulloch, of Indianapolis, and the various State reports, discussions, etc., etc. It is an invaluable publication for every one who desires to know more of the current condition of these great social questions in this country. Copies, at $1.00 each, may be ordered from Frank Sanborn, Esq., Concord, Mass. The second volume named above will be of great practical assistance in the establishment of associated charity organizations throughout the country. It is furnished for 65 cents (the mere cost of binding), postage included, by Chas. D. Kellogg, general secretary for the society for organizing charity, No. 1429 Market street, Philadelphia.

One of the most interesting features of German popular culture at the present day, is the growth of the lyceum or lecture system in that country, where it seems to flourish in proportion to its decline in America. In the year 1876 six mercantile lecture associations united and formed the "German Union of Associations for Public Lectures." At the present writing the number of societies enrolled has already swelled to sixty-two, counting 32,000 members. Nearly every month new societies enter the Union. The list of speakers enumerates forty-four lecturers and seven reciters. In this country we should probably have to reverse this classification. A glance at the list of lecturers and their topics shows many prominent names and interesting subjects treated of. Most of their courses are free to members of the society, and open to the outside public on the payment of a subscription fee. To pay the cost of the central agency, every branch society which counts over two hundred members pays about $4.00 annually into the treasury, and smaller societies even less. A general meeting of the Union is held annually, attended by delegates from the various branch societies. The next one will take place in Gotha, in June, 1881. There are features in this organization which commend themselves to America's attention, and may suggest a way for the rehabilitation of the Lyceum System, which once did such noble service in our country, but has now fallen so largely into the hands of common-place or sensational speakers and caterers

of a cheap kind of public amusements. Cannot the Unity Clubs lead off in some such movement?

THE SPIRITUAL CRISIS IN CHRISTENDOM.

A recent utterance of Dr. James Martineau, one of the profoundest seers and most eloquent advocates of a spiritual religion, living in our day, does not seem to have received the attention which it deserves. It was at the close of the brilliant Hibbert lectures on early Christianity, delivered by E. Renan, that Dr. Martineau is reported to have spoken very impressively of the religious crisis through which Christendom is passing at the present day. He referred to the striking resemblance existing between the early Christian age and the present, and showed how true it is, that in certain broad and general aspects history repeats itself. The condition of things to-day he felt to be very like the state of the world at the advent of Christianity. That age was pre-eminently one of transition, and so is this. The time-honored superstitions of Christianity were dying out then, and the time-honored superstitions of traditional Christianity are dying out now. The philosophical superstitions of that age, prompted by "unsatisfied wants and eager tentatives," have their counterpart in the speculations of to-day. That was specially a time of unrest, and the same term describes the present. The alternatives then seemed to men to be between a rigid conservatism, clinging tenaciously to the traditions of the past, and an advanced liberalism utterly rejecting those traditions; and is not the alternative presented to thoughtful minds to-day essentially of the same character? Dr. Martineau closed by asking a question which mirrors the great hope of humanity in this age: "May we not expect the emergence of some faith remote alike from medieval orthodoxy and present negations, so that neither in this mountain, nor yet at Jerusalem, will men worship the Father, but on some height of thought and piety veiled as yet in cloud?"

These words show how thoroughly this remarkable man appreciates the gravity of the present interregnum in Christendom. The Church would do well to take to heart the warning of one of her greatest teachers, and prepare in season for the change that is inevitable. True, as one considers the present pomp and power of the ecclesiastical world, how far-fetched and idle seem all such apprehensions! But here, too, history furnishes us with an impressive parallel and lesson. Never was the outward glory and pride of the Pagan church so great as when at the beginning of our era, corroded with unbelief and incincerity, it was tottering to its fall. The sun never seems more splendid and creative than when at evening it lingers amid gorgeous flushes of crimson and gold in the western skies. And yet its essential, life-giving heat has then departed from earth, and its lessening rays are only sufficient to produce this illusive pomp and glory of color. So the vital heat of the prevailing Christianity is fast dying out on the horizon of our time, and glimmers but feebly in the hearts of its votaries, while yet the outward church was never more imposing in the perfectness of its administration and the pomp and circumstance of its worship.

But the sun never fails to rise again with new stores of illumining and creative power So this central sun of the moral universe, the quickening force of religion in man's heart, though eclipsed for a season, will never entirely pass away. Alternation is the key to man's spiritual as to his temporal history. In one age material interests are in the ascendency, in the succeeding one the Spirit re-asserts its power. One age is constructive, another destructive. Our own day is critical rather than creative, but this also is only a necessary transition. It is even a hopeful condition of things religious, since it presages and prepares the way for a new manifestation of the Spirit of faith. We are engaged to-day in sifting the products of the past; its mingled truth and error are separated with careful discretion. We are clearing the ground of the accumulated rubbish of centuries, and preparing a way "for the returning forces of the creative spirit." What form that return shall assume, who shall dare to say? It may be a re-birth of spiritual Christianity, or it may be, as Dr. Martineau seems to opine, a new and higher revelation still from the Eternal Wisdom. But we have no fear of the result, and do not share in the shallow opinion that faith has been destroyed by science and that men will grow less religious as they know more. For faith is the natural atmosphere of man's spirit; the only condition of the mind which enables him to realize his highest ideals and to arrive at the most perfect happiness.

We believe with Comte that "the general law of human advancement consists, under one aspect or another, in man's becoming more and more religious," and with Goethe: "The sole and deepest theme of the world's as well as of human history—to which all else is subordinate—is the conflict between faith and unbelief. All epochs in which faith rules are splendid, uplifting, and fruitful

alike for present and future generations. On the other hand, all epochs in which unbelief achieves a pitiful victory, even if for a moment they dazzle us with fictitious brilliancy, must disappear before posterity, because no one willingly toils to acquire an unfruitful Knowledge."

CHURCH FESTIVALS.

The recent celebrations, Harvest Festivals, in so many of the Liberal churches of the West, to which reference has been made in these columns, is another testimony to the truth of the affirmation often made in this paper, that a rational religion is no bar to the fervent expression of devout feeling through a rich and symbolic worship.

Our church life needs to be thus brought more in sympathy with the varied aspects of nature and the great events in human history, and to be enriched with art and song. The Puritan and Congregational churches of Old and New England, from whom Unitarians are chiefly descended, in their reaction against the pomps and superstitions of the Roman and Established churches, went too far into the opposite extreme. They saw in beauty only a wile of Satan to lure the soul from duty, and hence banished, as far as possible, all ceremonies and festival occasions from their worship. They were justified in so doing, for, for a long time in England, and especially during the reign of the Stuarts, the church festivals were seasons of excess and debauchery. Hence they banished all liturgies and forms and all holy days like Christmas and Easter, just as they cut the cross out of the English flag because it was a Romish symbol, and only restored it in 1680, and even dragged the communion table down into the aisles, after partaking of the Lord's Supper from it, to make it a seat for the lowest of the congregation.

But this danger no longer exists for us. The times have changed. We have become cold rationalists in the faith of our fathers, and have to fear not that we shall be led astray by an excess of devotion to the forms and shows of public worship, but rather that we shall not sufficiently esteem them. A broader, humaner spirit is in the hearts of men. The love of beauty, so long condemned and suppressed by our religious ancestors, is reborn in our hearts. The simple, austere service of the Puritan seems bare, cold and lifeless to thousands who still attend it from custom or spiritual loyalty. We make our homes bright and beautiful with pictures and devices. Day by day the love of public shows and festivities is growing among the people. Why, then, should not our church services meet in some degree this hunger of the soul? We need to express the loftiest moods of the human spirit and the great occurrences in nature by the suggestive symbolism of our Sunday services. We need to put more color, warmth and action into our forms of worship. We should provide more festival days to utter our devout joy and our hope for mankind. Christmas, Easter, All Soul's, All Saint's—all days which have a high significance in the spiritual history of the race, and especially of our Christian household of faith should be observed with especial emphasis and beauty. Let us, so far as we can consistently with our honest and progressive thought, keep up the old historic festivals of the race, which link us with our fellow-worshipers in all ages and climes, and especially with the apostolic succession of devout Christian hearts. But let us observe these red-letter days of the church, not for the sake of preserving the old forms, but use the old forms for the sake of the idea or the example they preserve to us.

But more than this, let us institute new festivals, invent new rites and coin new symbols spontaneously out of our imaginations, deeply stirred with reverence and love, Let us compose liturgies that shall not be merely lethargies for the soul, and blend the rich utterances of ancient piety with the most splendid and timely oracles of man's spirit in our own day, weaving into our service all that is most beautiful in nature and sublime in human thought and feeling. John Wesley adapted worldly airs to his religious hymns, saying there was no good reason why the devil should have all the good tunes. Is there any reason why the flesh and the world should have all the good *times*, and our church life be characterized only by dullness, coldness and routine?

The poetic and religious element in man's soul which called forth the various church festivals of the past, is in us also. The fierce rivalries and prevailing materialism of western life cannot entirely crush out these tender buds of sentiment in our breasts, or overpower the inner voices of the spirit. What we need is a religious occasion, a center around which our soul forces may rally. When this is adequately furnished by the church, then we shall see the creative imagination and worshipful heart of man busily engaged, as in the olden time, in expressing his joy and thankfulness, his hope and trust, in language and in forms as beautiful and helpful as anything in the worship of the past.

It is better to be doing the most insignificant thing in the world than to reckon a half an hour insignificant.—*Goethe.*

Contributed Articles.

TRIBUTE.

[*Lydia Maria Child.*]

Sunrise!—her feet have touched the hills of God;
Heaven's morning air blows sweet upon her brow;
She sees the King in all his beauty now,
And walks his Courts with full salvation shod.

"Looking to'ard Sunset," even here she caught
Prophetic hints of those far, shining lands
That lie beyond,—like one who understands
The sign, ere yet the miracle is wrought.

And so she went: ah, we who stay below,
Watching the radiance of her upward flight,
Who, who of us shall reach such lofty height,
Or leave behind so fair an after-glow?

CAROLINE A. MASON.

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

VII.

FRANCIS WILLIAM NEWMAN.

FRED. K. GILLETTE.

"Is not the Bible a great b ok?" was asked of Theodore Parker, in his last sickness. "Yes," he energetically replied, "when men get over the superstition of it."

The mission of the eminent Theist, who is our subject, seems to have been to aid men in this great emancipation, while maintaining intact the real foundations of faith; and no one has done sounder work.

Born (1805) and bred in the Church of England, he found, at last, in painfully going through his "Phases of Faith," that "Bibliolatry is the British form of Idolatry." Says one of our honored liberal preachers of America, "He took no step that did not wound his feet. He did not willingly forsake the home in which he had been reared, which was so full of ancestral memories. He is as orthodox to-day as it is possible for him to be, believing as he does in God, and asking for his love and approbation." Well might a soul so conservative in its affections shrink from the duty it faced. But the passion for truth triumphed once more in the history of Creeds *versus* the Soul, and Francis Newman's illumination as one of the prophets of men was secured.

"There is no book in all the world I love and esteem so much as the New Testament, with the devotional parts of the Old. I owe to it the best part of whatever wisdom there may be in my manhood. Yet after more than thirty years' study of it, I deliberately, before God and man, protest against the attempt to make it a law to men's understanding, conscience or soul; and am assuredly convinced that the deepest spiritual mischief has occurred to the Churches—nothing short of a stifling of the Spirit of God (with few intervals) for seventeen centuries and a half,—from taking the Bible (or New Testament), instead of God himself, as our source of inspiration." He is deeply convinced "that the Protestant world *collectively* can no more make progress without overthrowing this dogma (the infallibility of the Bible), than the Papal world without overthrowing the collateral superstition of the Pope's infallibility."

Thus protesting against Bible or "History" being made "a law to the mind," he proceeds to his central affirmation,—"*the heart's belief in the sympathy of God with individual man;*" which he is well assured "does not rest upon the Bible, or upon Christianity; for it is a postulate from which every Christian advocate is forced to start." This thought is worked out in a noble book upon "the Soul," (and later, in another called "Theism,") which, with "serious moral effort," he gave to the world as "an Essay toward the Naiural History of the Soul, as the True Basis of Theology," to point "to what quarter men must look for solid ground," amid "the desolating negations that are abroad." Showing that history is not and cannot be religion, he points to the God Within: "Is it not historically manifest that *Authority* has been the bane of Christendom? Authority, which, when established as a church-rule, means that we are to prefer Sense to Conscience, ostensible presumptions to spiritual insight; that we are to subject our mature to our immature convictions, progressive knowledge to some fixed standard in the past." With another he would say, "There are no (such) foundations; the earth itself swings in space:" so each soul is held to God. Thus, placing himself upon principles of absolute faith, he, with our Channings, Emersons and Parkers, became a prophet and pioneer of the Church which hath foundations in God.

A strange phenomenon to the orthodox world, but understood and encouraging to the believer in Freedom, Fellowship and Character in Religion, is that of the Newman brothers, in their remarkable, divergent careers, who, as Mr. Chadwick (in an article on Francis Newman, in the *Christian Examiner* for May, 1866) says, "pondering every step and walking ever conscientiously, at length found themselves separated from each other by all the length of all the creeds that have from time to time been written for the Christian Church." Both educated at Oxford, and both of exceptional intellectual power and mental integrity, balanced by a spiritual endowment and character calling out the respect and reverence of all receptive minds, one, John Henry—lately made Cardinal—was leader of the celebrated "Tractarian" Oxford movement of 1833, which eventually resulted in his going over, with others, to the Church of Rome. He could not rest except in Authority. He found it in the Mother Church. The other, our subject, early showed the independence of his mind. Too devout in his reverence for truth not to follow it, when warned by his elder brother that if he took a certain step he would have to go farther, he replied, "When I see farther, I will go farther."

Newman's contribution, on the positive side, is a Theism which, while clear and reasonable, is

deeply spiritual and personal; a religion "settled in the intellect, yet a *practical* one," i. e., "the heart's belief" in God, and "His unchangeable and active love to us." In this transition-time when the beliefs of traditional religion are rapidly undergoing modification, and the reaction is strong against anthropomorphism and authority, it is surely a hopeful and helpful fact that teachers, profoundly spiritual as well as intellectually clear and broad, are arising to lead men in the New Exodus out of the twilight Bondage of Authority to the freedom and power of absolute Faith. With a flood of sceptical rationalism coming, which, as Dr. Leonard Bacon says, threatens not Christianity alone, but even belief in a God—how should believers in a religion 'spiritual yet reasonable,' study those who, like Newman, can contribute so much to firmly aid them in transferring the foundations of faith from the historic basis daily growing more untenable, to the impregnable fortress of the Soul! If, as John Morley says, the religion of the future, whatever else it may be, will be a development of Christianity, then all true liberals should rejoice in the possession of such a force and example as Prof. Newman. As searching in his rationalism as any radical, he does not cut loose from the great fundamental truths found in the Bible, but labors "to separate its pearls from its chaff." To those who believe with James Freeman Clarke, that "the old theology is outgrown," but also believe with him that "the historic Jesus is not outgrown," Newman would add, nor the historic Paul. Jesus believed in the Unseen God, and Paul grandly seconded him. The cry is still for The Father; but the transcendentalism which makes men sons of God, consciously and in truth, is still popularly supposed to be the monopoly of the few, and taught as a miraculous thing, rather than that God is in the soul, ever asking to be recognized, loved and obeyed, and cannot be dislodged utterly, whatever the orbit and period of men's ignorance and sin.

Our Theist utters no uncertain sound as to the fundamentals of religion;—the Personality of God; Prayer, or Communion; Sin and Forgiveness, as well as Imperfection; "Hopes concerning Future Life;" Intellectual Growth; and Morality, or Righteousness, here and always, as the accompaniment of Spirituality. Wonder and Awe in Nature is the beginning, Reverence and Love the end of the steps leading up to these all-sufficing realities. Not that he is presumptuous in his doctrine of the soul's cognizance of God. "Our knowledge of God is limited, as our knowledge of the Infinite Heaven. * * * Up to the limit of such perfection as the human soul can attain, our knowledge of God may reach. * * * We have no absolute knowledge of Him. * * * But He has revealed Himself to us as to all things which pertain to life and godliness; and whoever despises as mean and insufficient that inward revelation of the heart, will never found anything so enduring in its place, but will elaborately build mazes of false Theology for the wonder and contempt of future days."

In the Theism of Newman—"the scantiness" of whose creed, he thinks, "many will lament," though there is in it a fulness other than verbal,—we have something found in the religion of former men, indeed, but made *ours*, and not merely "the history of theirs." To quote the major prophet of the soul on our side of the water,—"I also am a man," "We, too, must write Bibles," are the thoughts, are the convictions that come to us under this deeper, wider teaching. That *somehow* God is a Person; that spiritual prayer is a reality and is answered; and sin none the less a fact because the new prophets teach that "no man can escape his good:" all this follows in the wake of the New Faith. New, yet Old, for with it we are truly married to the Past; Christ is our elder brother indeed and in truth, and Paul our prophet, too. Theism, equally in Newman and our great Emerson, recognizes in Jesus, not infallibility or finality, but "one man (who) was true to what is in you and me."

Do our "Agnostic" (that coming word) friends object to the word "Personal," so prominent in Newman's Theism? Well, the word may be antiquated, but it expresses the fundamental Fact upon which our Liberal Preacher builds. Either man has a Friend and Father who "sympathizes" with him, or he has not. If Religion is to be a thing of meaning and power in the future, now that faith in a Christ, a Buddha, as God, is dying, where is the object of worship—that instinct of the human heart—to be found, if not in the Unseen Power (acknowledged by the Agnostic) whom the prophets of the race have hitherto succeeded so imperfectly in leading men to recognize and love as the Father of each and all, as well as of themselves?

Our noble Phillips Brooks quotes, as still applicable, the pathetic lines of Matthew Arnold:

> "The kings of modern thought are dumb;
> Silent they are, though not content,
> And wait to see the future come—
> Silent while years engrave the brow;
> Silent,—the best are silent now."

But many of us on this side the water, where the religious mind and outlook is more hopeful, know that the best are beginning to speak, and that Kings of modern thought have been speaking for forty years, and more.

In closing, let us see if we cannot extract some pearls from our Preacher's "Soul," in which "original thought" is not "choked by traditional opinion."

"By the Soul we understand that side of human nature upon which we are in contact with the Infinite, and with God, the Infinite Personality: in the Soul, therefore, alone, is it possible to know God; and the correctness of our knowledge must depend eminently on the healthy, active and fully developed state of our organ."

"As operating alike on all ages, perhaps the instinct which seeks after God and the Infinite is the most powerful in man. Let us follow out this great and glorious tendency. Let us give free play to our nature, without fear of the critics: we shall get holiness, peace and joy."

"Let earnest Stoicism be confessed to be noble and honorable. * * But however much Plato and Cicero may talk of the surpassing beauty of

Virtue, still Virtue is an abstraction, a set of wise rules, not a person, and cannot call out affection. * * On the contrary, God is a *Person*, and the love of Him is, of all affections, by far the most energetic in exciting us to make good our highest ideal of moral excellence."

"The moral uses of religion are to enliven man's conscience, strengthen his will, elevate his aspirations, content him with small supplies to his lower wants, rouse all his generous tendencies, and ennoble him altogether."

"Only by meeting the gaze of God can the impure soul be purified. * * Guilelessness is the whole secret of divine peace."

"In vain is the moralist sceptical concerning the intensity of spiritual forces, when he carefully keeps out of their region; what knows the mere mechanician of electricity?"

"The Soul, weak and wandering, like a storm-driven bird, learns to nestle in the bosom of the Infinite One."

"A dear old world (this), far too much reviled by spiritual men, yet not able to satisfy the soul."

"Faith gratefully and reverently acknowledges and *uses* the Past, but sets her face to the Future."

"Who use individual prophets only as aids toward the Eternal Source of Prophecy, are the true imitators of those holy men."

"The heart of man is still young; the Spirit of God has not died out. * * A great revolution of mind is wanted."

"Morality is the end, Spirituality is the means: Religion is the handmaid to Morals: we must be spiritual in order that we may be in the highest and truest sense moral."—*Phases of Faith.*

"Would the moral learn to be spiritual, or the spiritual to be blessed,
Let him change the chase after virtue into the study to please God:
Let him cherish constant reverence, till reverence blossom into love.
Sweet is the approval of a parent, sweet his silent eye;
But to him who feels how lovely is the Holy Perfect One,
What is sweet as His approval, when the open heart knows of it?" —*Theism.*

"This Unity (of the Bible) seems to me mainly to depend on the belief of the Sympathy of the Most High with his devoted servants, and his desire for their Moral Perfection. In this belief I think there resides a prolific germ, which makes the Bible a book of vast worth and a root of goodness to those who wisely venerate it. The doctrine may be found *occasionally* expressed in the best of the Greeks and Romans; but it *pervades* the Bible, and therefore is constantly re-appearing in every form of Christianity."—*The Soul.*

WHAT IS INSTINCT?

T. B. F.

By Instinct, I do not mean any mythical original endowment of primitive man, but the accumulated experience of a long line of ancestry which has consolidated at last into permanent faculty, as myriads of gossamer snowflakes consolidate into the glacier. It represents the result of the contact of humanity, through unnumbered ages of development, with the facts of the Universe. It is an outcome of the struggle between life and its environment. The Universe is the die; human nature is the metal; instinct is the legend on the medal resulting from the contact thereof. Hence it must somehow correspond to the truth of things, since by the stern pressure and grinding of uncompromising fact it has been slowly written.

THE SOUTH AS A FIELD FOR UNITARIANISM.

A STATEMENT OF THE PROBLEM.

WALTER H. PAGE.

The South was the earliest home of a liberal thought in America, and yet it is the last to receive the benefits of liberalism. It is an anomalous situation. The problem, how the South is to attain to the benefits of a liberal thought, is the most difficult religious and intellectual problem that American society has had presented to it. To solve it is the duty, as it will be the glory, of the Unitarian church. A Unitarian South is not a mere probability, but a certainty. The seeds have been planted. It is only a question of time when they shall spring up and bear. To hasten the harvest is the problem.

To look at the situation a moment historically: More than a hundred years ago when New England was yoked with dogmatism, the South was almost as liberal, though not as aggressively and as boldly liberal, as New England now is. It was a calm, not a feverish, liberalism. The University of Virginia, every year since its founding, has provoked the harshest criticisms of the churchmen for its liberal tendencies. Thomas Jefferson was not alone in his unorthodox views, and his faith has had followers and advocates at the University of Virginia ever since his day. He was much bolder than most men, and it was his boldness alone that made him conspicuous for freedom from dogma.

The history of New England and of the South shows an exactly contrary course of thought. One was Puritan; and a reaction, had there been no other causes, would have produced a phase of liberal religion. An artificial life or thought cannot endure. The other was Liberal; and the reaction brought dogmatism. That would have been, to a certain extent, a natural result had there been no other influences. But there were other influences and strong ones. The orthodox missionaries labored more vigorously in the South than anywhere else in the world, perhaps. The Protestant Episcopal church attacked it through its social life, and collared a certain portion of Southern society precisely as the Church of England choked English life. Methodism found its peculiar field there. John Wesley's visit to the South is not an insignificant fact. The dogmatists found in the people the best religious material in the world. The old Southerners were meditative rather than active. They

were not restless, not eager, not inquiring. A comfortable dogma was a "bed of downy ease" to their lives. There was room for endless meditation, and what need of inquiry? Above all, rest was tempting and satisfactory. The heart was more than the head. The emotions were exercised and the intellect was dormant on these questions.

Thus dogmatism captured Southern society and Southern thought. It became tyrannous and intolerant. It is tyrannous and intolerant to-day. But there have always been many individuals that were liberal. There are more to-day than ever before. The conflict, therefore, is between society and individuals. Every year it is becoming more pronounced. In many Southern schools, for example, there are young teachers, men and women, who have come in contact with the liberal thought of the time, whose faith is kept a secret because, as a matter of business and social position, they cannot oppose public opinion. It is easy to see that a revolution is brewing. Gradually public opinion is defied. A strong young life, eager for growth, soon tires of living a lie. It is only a question of social power, not a theological question at all; and therein is the hope. Southern society is not yet, and cannot, be for a long time to come, so thoroughly settled a power as it was before the war. It has all been changed and is now crystalizing about many centers.

The prime thing needed is organization. Organization will beget boldness. The growth of Unitarianism must be indigenous. All importation would arouse the full strength of the enemy. Indigenous organization would undermine the orthodox churches. It would be impossible, were it desirable, to displace them. A supplement and a substitute must be offered, not an opposition.

The problem, therefore, is: How shall societies be organized, even where the material is already at hand? The good that such organization would accomplish in incalculable. The "New South," as it has appropriately been called, is strong, ambitious, restless, aggressive. Many young minds are ready to discard the traditional dogmas, if they could. They receive no encouragement; they are obliged to fight their battles in secret. The overwhelming melancholy that the first stages of doubt bring, crushes many a life. If Unitarianism were at hand, with its "philosophic calm," with a smile at the terrors of dogmatism, and with encouragement for the melancholy of doubt, many a troubled life would be set at rest and many an eager soul encouraged.

The problem is much more delicate and difficult than anyone would imagine who does not know the "New South;" and no one can really know it, or can comprehend the peculiar delicacy of the situation, who is not a part and parcel of it.

One thing, however, is certain. The South is the most promising field for Unitarianism; and the slowness and the difficulty of the change may prove to be only an advantage. The peculiarity of all Southern thought is conservatism. A healthful check may be found in the South to that reckless spirit of negation which sometimes proves a besetting sin of Unitarianism.

CORRESPONDENCE.

HERBERT SPENCER.

To the Editor of Unity:—Mr. Bixby's article on Herbert Spencer, concluded in your issue of Oct. 1st, is for the most part admirable. But one is puzzled when he comes to the writer's objection to the central idea of Mr. Spencer's ethical system, viz: that pleasure is the ultimate end of action. After enumerating *some* of the chief features of Mr. Spencer's system, Mr. Bixby goes on to say: "In the new Spencerian ethics, these last points are capital;" and then in the next sentence but one he says: "But they seem to me steps entirely in the wrong direction, robbing his system of reasonableness, strength and sanction." How points in a system can be "capital," and at the same time be "steps in an entirely wrong direction," it is difficult to conceive.

But, to come to his objections, which, when considered apart from the rest of the article, are intelligible,—Mr. Bixby objects to making happiness the ultimate end of action because the goal thus offered is so vague. And then follows what would be an astounding query, had we not become, of late, so used to it from the objectors to Mr. Spencer's ethical system. "For what kind of the many inconsistent kinds of happiness shall be our end,—happiness of the savage or the European; pleasure of the belly or the brain, of the flesh or the soul?" Mr. Bixby seems, by this, to say that, to his mind, there is no certainty which will yield the more lasting and keener pleasure, following the lust of the flesh or obeying the behests of the soul,—that it would be difficult for him to decide between the pleasure that accompanies and follows the gratification of sensuous appetite, and that pleasure which springs from being entranced with a spiritual right of the beauty of holiness. When Milton wrote

> So dear to heaven is saintly chastity,
> That when a soul is found supremely so,
> A thousand liveried angels lackey her,
> And in sweet dreams and solemn visions
> Tell her of things that no gross ear can hear,

does Mr. Bixby really doubt, as he seems to, that the poet but expressed the natural and constant relation between purity and human enjoyment. Again: "To make pleasure the final end and criterion of conduct must ultimately be fatal to all noble living," for "wherever the conflict comes (as every day it does come to a man) between his own interest and the welfare of others, the latter must invariably go to the wall." Is there any truth in this statement that in the intelligent pursuit of happiness men will be lead inevitably to injustice and immorality? Is it not rather true that men are learning, through continual experience, that "the world is arranged for truth and benefit?" That "attending to conduct to judgment makes the attender feel that it is a joy to do it," and must not this joy lead the intelligent pleasure-seeker ever on toward perfect righteousness? Does not the deepest experiences of life teach men that to disregard the rights of others cuts one off from all sympathies of those about him, and thus dries up the source of the greatest happiness possible for man? What is that ringing word of the Hebrew prophet, "There is no peace on earth, my God, for the wicked," but the united testimony of human experience since mankind had a history? And to suppose that if pleasure be the ultimate end of life, that men will seek it in the direction in which the united voice of mankind declares that there is only unrest and misery, is to suppose that men are become fools. As I read

Mr. Spencer, he does not, as Mr. Bixby states, "recognize that it (happiness) is unfit to be made the *immediate* end of life," because it is so vague, but because experience teaches most emphatically, and constantly, and eternally, that to make it such leads to dissatisfaction and unhappiness invariably; and, because, experience also teaches most clearly that to renounce the direct pursuit of happiness for some worthy object, leads invariably to happiness. "When men at large generally and thoroughly accept the doctrine of the 'Data of Ethics,' and realize that the ethical intuitions commanding love, truth and justice are but hallucinations of heredity, * * must not their gracious blossom wither, * * and soon leave nought but the maxims of prudence standing on the social field?" Why does Mr. Bixby use the words "*hallucinations* of heredity" when speaking of moral intuitions as they stand in the Spencerian system? For in the "Data of Ethics" there is nothing insisted on more thoroughly than that our moral intuitions are the races accumulated experience of the unrest and misery that are the *natural* results of wickedness, and the peace and pleasure that are the natural accompaniment of righteousness; and that as man goes on in the future, seeking happiness as the aim of life, and finding it ever in righteousness, the moral intuitions must grow finer and more commanding.

For Mr. Bixby's criticism of Mr. Spencer's teachings in regard to religion, near the end of his article, there is perhaps more foundation. Yet do not some of his sentences here indicate that he has failed to grasp Mr. Spencer's real meaning? For instance, "unless he (man) can feel confident that the Absolute Reality is something as high, at least, as his own Reason and Conscience," etc. How one can read the first chapters in Mr. Spencer's "First Principles," and still think that Mr. Spencer is not confident that the Absolute Reality is something as high as, and immeasurably higher than, his own Reason and Conscience, is difficult to understand. To me, Mr. Spencer's words on religion seem to indicate that the "Absolute Reality" presses so constantly, and with such awful solemnity, on his consciousness, is to him so inexpressibly grand, that he cannot speak about it with the glib freedom with which so many can. I have no doubt that he would endorse the words of Emerson when he says, "Law rules this universe,—law that is not intelligent, but intelligence; not personal, but impersonal. It disdains words, it passes my understanding, yet it solicits the pure in heart to draw on all its omnipotence."

D. ROWEN.

THE HARVEST THANKSGIVING IN CINCINNATI.

"O Earth, enlightened by His rays divine,
Stored by His hand with corn, and oil, and wine,
Crowned with His goodness, let thy Nations raise
From shore to shore, the song of ceaseless praise."

The foregoing lines, placed on the title page of the handsomely printed Order of Service according to which the Unitarian Church in Cincinnati kept its annual festival of Thanksgiving for the Harvest, express better perhaps than any prose description the spirit which animated the service in every part. The audience room had been richly and appropriately decorated, with the symbolic reminders of the autumn gladness. Behind the pulpit a high cross of evergreen and yellow grains lifted its head; at each side of it, in both corners of the chancel, graceful in all their yellow spears, and perfect with their opened husks of ripened grain, were towering stalks of corn. Nothing more rich in color, more sweeping in tall and stately yet curving lines, can be found than ripened corn; other grains are also beautiful, but with a beauty that is in miniature compared with that of corn.

Nearer the steps, yet still beneath the arch, were stacks of other ripened grain, garnished with green and standing guard on each side of the reading desk. This last was beautifully covered with green and dried grasses, which also formed on the top a bed for ripened vegetables, perhaps thought homely in themselves, but amid their surroundings forming no incongruous feature of the decoration.

Beneath the reading desk was a large conch shell, its upper half covered with beautiful ferns, while its open mouth was filled with purple and crimson and yellow and white fruits and vegetables, the grapes and the turnips, the apples and the squashes all in a friendly and really artistic union; the bright green of the ferns above and the glowing color beneath, with the drooping grasses of the reading desk above, made a charming foreground to the picture, which widened out to take in the stalks of ripened grain with the golden pumpkins at their base. Looking up higher, one saw that over the arches and around the walls within were looped garlands of intertwined evergreens and yellow oats, while above them all, and hovering with outstretched wings, a dove bore in its beak the olive branch, the message of "peace, good will to man." In front of the organ railing was the motto, "The Harvest is Over." Over all the windows and doors were the same garlands, and from the chandeliers were suspended bunches of these dried and green grasses.

Around the railing of the choir another garland of exceeding beauty was in contrast to the others. On the vivid green of the odorous vine glowed in all their variety and brightness lovely autumn leaves, that were sent from New York State, where the foliage gives richer tints when touched with the breath of approaching decay.

Among the fruits and grasses sat the younger children of the Sunday School, the fair flower-buds of human life, while beyond them in the church was a large and sympathetic congregation which overflowed into the aisles and the vestibule. A gloria from Mozart's second mass, upon the organ, broke the silence; the choir sang a jubilant Magnificat by Haydn, and the people a thankful hymn, and then all united, voice and heart, in a prayer acknowledging the Harvest blessing. Our sweet-voiced contralto, Miss Louise Rollwagen, sang with exquisite feeling, "He will Feed His Flock," from the "Messiah." The beautiful Thanksgiving Scripture Response, from the "Way of Life," was read by pastor and congregation, and then came an uplifting hymn of Whittier, beginning:

"Build up an altar to the Lord,
O grateful hearts of ours!
And shape it of the greenest sward
That ever drank the showers."

In his discourse, Mr. Wendte, after a few sentences of greeting and congratulation, spoke of the appropriateness and beauty of such a service, to remind man of the bounty of the great Giver of all, and to acknowledge His goodness. He urged the need of more such festival occasions in the church life of rational believers, and that more color, warmth and action should be brought into our Sunday services. Among all the festivals handed down to us from the past, there was none more ancient or more generally observed by the human race than that which celebrates the Harvest gladness. Even under the most ascetic form of Christianity, the delight and gratitude of man at the Harvest bounty, found some ex-

pression. Of such a character was the New England Thanksgiving, to which a warm tribute was paid by the preacher. The prosperity and supremacy of our country rested on its abundant harvests. Agriculture lay at the bottom of our civilization, and it was the recognition of this which gave especial significance to this festival. After depicting the future wealth and power of the Republic through its agricultural resources, he closed with an appeal for more faithfulness in cultivating the spiritual field. The highest riches of a nation consisted not in huge garners of grain or hoards of gold, not in any surplus of commodities and comforts, but in the intelligence, virtue, loyalty and piety of her citizens. The fairest crops and the richest which were ripening in our land to-day were not those whose emblems we gathered into the temple that morning, but the abounding fruits of the Spirit—knowledge, justice, meekness, temperance, good faith and good will.

With more singing by the children, and a brief address to them, the services drew to a close, and there ended one of the happiest occasions in our church life. In the evening a Vesper service was held, at which music, readings from the Sacred Books of the world, illustrative of man's joy at the beauty and beneficence of Nature, and a brief address, were the principal features. The fruits, vegetables, etc., were afterward donated to the Children's Home. CINCINNATUS.

CHURCH TRIALS.

What a farce these church trials to-day! In former times, when the church courts cast out a man for heresy, though he had all virtue, they believed God would endorse their action and send the man to Hell. But now, I don't suppose there is a single Methodist in the country that believes Dr. Thomas will be shut out of Heaven. The farce consists in a great church casting out of its fellowship a man that it believes God will think worthy of a happy place in the heavenly church. Will they do an act that they don't believe their God will finally endorse? "Whom the gods would destroy they first make mad." The Methodists are foolishly mad when they give a splendid character to a man, and then kick him out of the family. It shows what a conscience orthodoxy develops. M.

EXTRACTS FROM SCOTCH SERMONS.

Christianity consists as much, perhaps more, in a well ordered life than in an orthodox creed.—*Dr. Cunningham.*

A panic-stricken age is apt to forget that criticism has always existed side by side with the religion which it has endeavored to test, and which it has protected as much as it has assailed.—*Prof. Knight.*

If we worship an infallible book and conceive of revelation as the publication once and for all of a definite scheme of dogma, we shall naturally cling to the past and forget that there is anything divine in the world to-day.—*Ferguson.*

The sphere of religion is spiritual; the sphere of theology is intellectual; the sphere of ecclesiasticism is political. Religion is a certain temper of mind, and may lie in the hearts of men who hold the most widely divergent views.—*Stevenson.*

It is our bounden duty to cast out of our belief in God every element that could enter into conflict with the blessed life of Christ, and to reject any view of the relations between God and man, no matter how strongly upheld, which is at variance to the primary moral instinct of the human soul.—*Ferguson.*

The supreme aim of Christian endeavor is not to look away to an inconceivable heaven beyond the skies, and to spend one's life in preparing for it; but it is to realize that latent heaven, those possibilities of spiritual good, that undeveloped kingdom of righteousness and love and truth which human nature and human society contain.—*Dr. Caird.*

THE UNITY CLUB.

Under this head will be devoted a page of each number to the study of that phase of social helpfulness and intellectual co-operation, represented by the various literary and educational societies that may be grouped around this name. Reports of work accomplished, programmes of study, questions, difficulties, and healthful hints for this department are solicited.

CONCORD AUTHORS.

A course of study for a Unity Club should have a definite and consistent aim. In a study of the Concord authors a larger object may be embraced than that of knowing more about these authors who have lived in Concord. The Concord authors represent a school of thought, and the course may be so managed as to give a very good and clear idea of Transcendentalism in all its phases. To this end, a programme like this might be followed:

1. Emerson,
2. Alcott,
3. Margaret Fuller,
4. Thoreau,
5. W. E. Channing, Elizabeth P. Peabody, F. B. Sanborn, &c.,
6. Hawthorne,
7. Louisa M. Alcott.

Mr. Alcott always includes Margaret Fuller in his talks about Concord authors, and she much more properly belongs with them than Hawthorne. If the object is to study the leading thoughts of the Concord writers, she must not be omitted; besides, she was almost a resident of the place for many years. The minor Concord writers may well be included, for the sake of following the tendencies of Transcendentalism into life, education, charity, etc. Another evening might well be devoted to those writers who have not lived in Concord, but who belong to the Concord school of thought: as Parker, Hedge, Weiss, Wasson, Bartol, Cranch, Ripley, Dwight, Higginson and Johnson. Nor would Hawthorne and Miss Alcott be quite out of place in a study of Transcendentalism. Hawthorne embodied in fiction the old Puritan idea and sense of sin, which may be very profitably compared with Emerson's. The follies of Transcendentalism may be seen through the healthy and natural views of Miss Alcott, who has treated them as "Transcendental Wild Oats."

A club with three or four workers who know something of of philosophy would find it very profitable to spend half a dozen evenings in a systematic study of Emerson. He is not an author who will best endure the process of minute analysis; at least, what he has to teach us will not be arrived at best by that method. He has himself developed no definite system of thought in his books, and yet his writings are all based on a philosophy which needs to be understood before his books can be read with perfect satisfaction. A few evenings given to a systematic study of his philosophy would open some of the richest of treasures. His obscurest poems would then be found full of light, and "The Sphinx" would reveal her secret. It would be almost impossible to mark out such a course of study in a printed programme. Only a student familiar with his works could make such a course profitable, and he must lay out his own work. A very good method would be to take "Nature" as the basis of such a study, taking up each of the chapters in succession, and taking from all his other books those essays and paragraphs which more fully develop the topic in hand. In reality, "Nature" contains all his fundamental ideas; and all his other books are but a further elaboration of this, his first one. A still better method would be to select several of his best essays, with reference to his leading ideas, and make these

the subjects of a course of study. The following, well studied, would open the way into all he has to teach:

1. Over-Soul,
2. Nature,
3. Inspiration,
4. History,
5. Compensation,
6. Self-Reliance.

With each of these essays should be joined those treating of the same subject, for Emerson is constantly returning to the same ideas. The essay on Nature should be supplemented by those on Fate and Illusions. In the essays on Love, Friendship, Art, Poetry, and many others, will be found helps towards understanding that on Inspiration. In the study of Emerson, it should be noted at once, that his essays which are called most "obscure" and "mystical" are the best, the fullest of meaning, and the most profitable for study. These are the essays which will be read in the future. Those in the above list are all of this class. Emerson is much less a philosopher than a moralist, poet and seer. He must be studied sympathetically and suggestively, and not in the spirit of minute analysis and criticism. It would be best not to dwell too long on his peculiarities.

Concord, Oct. 27. GEO. W. COOKE.

YOUNG PEOPLE'S LITERARY AND SOCIAL CLUB OF ANN ARBOR.

The season's Calendar of this Club is before us, daintily printed. It is of itself provocation of study. This Club, with J. T. Sunderland as its president, is organized on the ideal plan, with committees on Membership, Hospitality, Literary and Dramatic entertainments, Socials and Suppers. The winter's work involves one dramatic entertainment, one play to be read in costume; four numbers of *Our Paper*, editors appointed by the Club; a Club story, each chapter by different members of the Club; seven socials, to be held at private houses; eight papers upon English wits and humorists, viz: Dean Swift, Sidney Smith, Sheridan, Lamb, Thomas Hood, Dickens, Jerrold and Thackeray,—and two suppers,—on opening and closing evenings of the season. All this occupies the alternate weeks—what might be considered the play weeks of the Club. This leaves the alternate week for literary work, fourteen evenings of solid study, distributed as follows:

Seven Studies of Longfellow, which will consist of essays upon the poet and his principal works, with illustrative readings, tableaux of scenes from the various poems, dramatical representations, etc., the papers to be as follows: 1. Life, and shorter poems; 2. Spanish Student; 3. Evangeline; 4. Hiawatha; 5. The Golden Legend; 6. Miles Standish; 7. Tales of a Wayside Inn.

Seven Studies of Tennyson. Conducted in the same way as the Longfellow Studies, as follows: 1. Life, and shorter poems; 2. The Princess; 3. In Memoriam; 4. Idyls of the King—Coming of Arthur, Enid, Vivien, Elaine; 5. Idyls of the King, continued—The Holy Grail, Pelleas and Ettarre, Guineviere and The Passing of Arthur; 6. Enoch Arden; 7. Queen Mary.

Fourteen "Conversations," one-half hour in length, upon Current Literature and Events. Each study is assigned to writer and date in the programme. The proximity of the University is apparent from the sprinkling of professors in the programme. We notice in passing that this Club presents but one written essay in the evening; that the discussion of current events comes last instead of first, and that it is assigned to some individual. We think we would like this best, as the plate of soup before the meal, and that each in the room be expected to help season the dish. We learn also that "members pay no initiation fee. and no dues, except ten cents at the door at each meeting."

THE WOMAN'S LIBERAL UNION.

The Religious Culture Department of this organization held its fortnightly meeting at the Unitarian Headquarters, 75 Madison St., Chicago, on the 1st inst., and continued their investigations of the Early Reformation, or the forerunners of Luther. The following studies were presented: Wyckliffe, by Miss Roberts; Huss, by Mrs. West; the Lollards, by Mrs. Wooley, and the Waldenses, by Mrs. Waite. This department of the Liberal Union of Chicago affords an opportunity for the study of religious history which ought to induce many more of the ladies of Chicago to join the circle. The programme printed in *Unity* last year, and now to be procured at this office in circular form, is of itself a carefully prepared schedule of Christian history with regard to the best available references on the subject.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

BOSTON has a "Boffin's Bower," a friendly home for working girls. Three thousand seven hundred dinners were served last year. The whole is in charge of Miss Jennie Collins.

MILAN.—Cremation has so far obtained in this city that the architects are at work on a Cinerary Temple, *i. e.*, what an exchange calls an "ash house," in which urns are to be deposited containing the ashes of the consumed.

OREGON.—The women now only wait another legislative vote, a plurality at a popular election, and the signature of the Governor ere they can vote. The legislature has passed the bill—53 to 36. In about two years more they can tell.

DECLINE OF DOGMATIC RELIGION.—The converts of the Presbyterian numbered in 1876, 48,240; last year but 26,838; a falling off also of $450,000 in its contributions, notwithstanding an increase of 412 churches and 300 ministers.

GREECE.—The inhabitants of that classic land have forwarded 57 tons of marble, free of cost, to England, to be used as a pedestal to the monument that is to be erected to the memory of Lord Byron. Worthy recognition of one who did so much to idealize its classic lore and shores, and who sealed the genuineness of his admiration with his life.

MILWAUKEE.—Rev. A. A. Hoskins, who for some months past has been under suspicion of heresy and preaching to an independent congregation of much vigor, has concluded to abandon the Methodist church to its fate, and asked at the recent Conference that his name might be dropped. Mr. Hoskins is a man widely known in the State, a poet of some ability, and on whose character there rests no reproach.

JAPAN.—A year or so ago UNITY readers were reminded of the progressive spirit of Japan from their importing a Boston singing master for their public schools. The *Index* now assures us that, by actual experiment, he finds the Japanese teachers readily learn our system of musical notation. They know the Arabic numbers, and, with the aid of the reed organs sent out, have no difficulty in learning the system of the Mason charts.

OAKLAND, CAL.—A Philosophical Society has been recently organized, which holds meetings weekly in the parlors of the Independent Church, the Pastor, Rev. L. Hamilton, being Vice-President. It proposes to establish a system of correspondence with kindred societies in other parts of the world.

INDIA.—The Bengal Ladies' Association is the name of an organization for and by native women at Calcutta. It is fostered by the progressive Brahmins of the Brahmin Somaj. Essays are read, and the women discuss their *rights* there, as here. And they find them one by one there, as here.

HILLEL DANCING CLUB.—The editor of the *Jewish Advance* discourages this club in Chicago because there are no "Jewish" dances, and that Great Rabbi did not found any such school, and he thinks that "it would be much better if Jewish ladies and gentlemen would not isolate themselves from their Christian neighbors in as far as dancing and literary exercises are concerned."

QUINCY, ILL.—In the absence of Mr. Blake in Chicago on Nov. 7th, the Unitarian pulpit was occupied by Mrs. Caroline H. Dall, preaching from the text, "The earth was without form and void." At the conclusion of the service Mrs. Dall was greeted by many friends who remembered her speaking in the same place thirteen years ago. She remained but a few days in the city, being *en route* for the East from California.

THE ROD.—A committee of the Boston School Board has been reporting, in print, on corporeal punishment in school. It seems that an average of 1,239 children per month were whipped by teachers in Boston for the first seven months of the last school year, and that the active discussion of the subject reduced this number, who were thus edified, to 761. And there was no apparent decline of interest in blackboard and books. A minority report is still in favor of birch as an educational power in Boston.

CINCINNATI, O.—Mr. Wendte has been interviewing Dr. Lothrop, of Boston, concerning the religious faith of Daniel Webster. In reply to the claim made by Joseph Cook that Mr. Webster was a Trinitarian, Dr. Lothrop claims that he was a pew-holder, worshiper and communicant at the Unitarian Church in Brattle Square for many years; that he called a Unitarian minister to officiate at the funeral of his son. The Cincinnati *Commercial* publishes Dr. Lothrop's letter in full on the anniversary of Daniel Webster's death.

CRYSTAL LAKE, ILL.—And now it is the Rev. C. J. Adams, pastor of the Congregationalist Church of this place, who has been compelled by virtue of the great light which has visited him, to confess that "after the manner ye call heresy worship I the Father." He resigned his pastorship on the 17th ult. Mr. Adams is not only sure that he is not a Trinitarian, but is also quite sure that he is an Unitarian, and is anxious to find work and fellowship with that brotherhood. He has already visited All Souls Church, Janesville. We hope to welcome him soon into the Unity circle.

GENESEO, ILL.—Another triumph. The always valiant and loyal band at this place have just slain the last mortgage. The remnant of the building debt which has been hanging over them for many years has at last been wiped out. So great was the financial momentum, that the subscription list did not stop until money enough had been raised to repaint the church and pay all running expenses until the 1st of January, amounting in all to $2,800. This is another evidence that Brother Miller's society has one of the best financial consciences of any Unitarian society in the West. This society has never allowed its debt or its poverty to stand between it and its duty to the general cause. There are several other societies in the West who will do well to study this lesson, and go and do likewise.

BIBLE STUDIES.—There is no danger of the interest in Bible folk or lore dying out among the progressive people, if the liberal ministry can help it. In Sunday School room, conference meeting and Sunday lecture, there is a growing devotion to a careful and scholarly study of the Bible. The one essay devoted to scholarly ends at the Saratoga Conference was that by E. H. Hall, on the Bible, a marvelously clear statement of the latest results of biblical science. Henry C. Badger, pastor of the Unitarian Church at Ithica, whose ministrations are attended by so many of the students of the Cornell University, is soon to commence a course of lectures on "The Life of the Hebrew People and Growth of our Bible," to continue through the winter. We also caught a glimpse, the other day, of Mr. Sunderland's course of study with his student class at Ann Arbor, which we hope to print soon for the benefit of UNITY readers.

THE INDIAN'S FRIEND.—Rev. J. N. Trask, of Massachusetts, preached in the Quincy (Ill.) Church in the absence of Mr. Blake, who preached in Geneseo for Mr. Miller while *en route* for the Conference at Iowa City. Mr. Trask has been preaching in Mt. Pleasant, Iowa, and lecturing in neighboring places. With warm and disinterested feelings Mr. Trask has devoted a great deal of time and strength to pleading for justice to the Indians. He has lived among the Indians as a Government Agent, and knows whereof he speaks. His lecture on this subject, as those know who heard it at the Illinois Conference, is both interesting and instructive. We do not know what may be Mr. Trask's address, as he is continually preaching and lecturing, and talks also of visiting the Indians for whose interests he has so much solicitude: but we believe any letter to care of J. V. Blake, Quincy, Ill., will reach him.

"NOT AS I WILL."

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go:
That doors are opened, ways are made,
Burdens are lifted, or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
Too few the helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go:
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

—*Christian Register.*

The Study Table.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

The Dial for November. Jansen, McClurg &Co., Chicago.

Scotch Sermons—1880. MacMullen & Co., London. Pp 400. $3.00.

Selections from Epictetus—Wisdom Series. Roberts Bro's. 50 cts.

Aspirations of the World, a chain of Opals. By L. Maria Child. Roberts Brothers. Pp. 276. $1.00.

Tom; A Home Story. By George L. Chaney. Roberts Bros., Boston, pp. 279. Jansen, McClurg & Co., Chicago.

THE DIAL.

The *Dial* for November has an interesting review of Charles Eliot Norton's "Historical Studies of Church-Building in the Middle Ages;" other careful notes on recent books, under the headings, "New Colorado," "Four Centuries of Letters," "A Popular Novel," "The Indian 'Song of Songs,'" and "Briefs on New Books." The tasteful appearance and thoughtful editing of this monthly continue uniform with that of its first number. R.

TOM; A HOME STORY.

We have here a rather bright, pleasant story, with a glimpse of a fresh, wholesome home life. Tom, Dick and Harry, with three sisters and a good father and mother, make up the home circle; while Eliza, the faithful "help," who is an important factor in the comfort of the home, and must not be forgotten, plays no small part in the story. The boys are restless, wide-awake, active little fellows, full of pranks and plans, but sturdy, manly, and above meanness. Tom, however, is the real hero, and everything else is merely a background or surrounding to throw him into better relief. Tom wants to go to sea, and his parents are wise enough not to drive him away from home by persistently combatting his desire, and send him to a school where he can study navigation. This is a model school with a model teacher, and under his tutelage Tom is sent down to the vessels at the wharf, and taught practically, rather than theoretically. He goes to sea, of course, is successful as a sailor, and is not cured of his love for the sea by his first voyage.

The book is one to be safely recommended, and contains enough incident and adventure to make it a very readable book for young people. R.

SELECTIONS FROM EPICTETUS.

"One accent of the Holy Ghost,
The heedless world has never lost."

These words recur to us, and their truth is felt anew, as we read the glowing words of one who spoke truths in language so simple, nearly two thousand years ago.

Epictetus, for some time the slave of a cruel master, afterward a freeman, living in the utmost simplicity, was a heathen in the usual sense of that word, yet very near the heart of God, we think; one who taught—

"You are a distinct portion of the essence of God, and contain a certain part of him in yourself."

"It is within yourself that you carry him, and you do not observe that you profane him by impure thoughts and unclean actions. * * * * Where shall I seek good and evil? Within; in what is my own. * * * In what is controlled by others, count nothing good or evil, profitable or hurtful, or any such thing." * * * *

"Do not desire to be thought to know anything, and though you should appear to others to be somebody, distrust yourself."

To ministers in the desk; to teachers searching for terse moral lessons for their pupils; to the ambitious, discontented, disheartened men and women of all times and places, this little book is full of sweet, nourishing kernels of thought, presented in a convenient and attractive form in this one of the most valuable of the Wisdom Series. E. C. J.

SCOTCH SERMONS—1880.

Time was when a Scotch Presbyterian was the synonym for everything hard in religious belief, and it was one of Burns' best services to his country that he did so much to soften the Calvinism of his time, and helped common people to estimate one another at their actual value, to look at themselves and their neighbors as they really were, not as they appeared through distorting theological eye-glasses. Calvinism was for nearly two hundred years the joy and delight of a Scotchman; it was sweeter to him than honey and the honey-comb. But if we are to judge by the recent volume of Scotch sermons, his tastes have changed much within a half century, and what was once his constant diet, now rarely appears on his spiritual table; and when it does, an important number of his guests are sure to decline it.

To make a fair Unitarian discourse of extracts out of Scotch sermons preached a hundred years ago, would be perhaps the most difficult thing a Unitarian minister ever undertook, but it can be easily done from the volume now on our study table. Indeed, most of them might be read from a Liberal pulpit with no suspicion that they were not prepared for it. Whether it is a good sign or not, we notice the words "evolution," "development," "science," almost as frequently as in the sermons of our own ministers. There is not a hint in the whole book that one of the writers holds the doctrine of the trinity, or of eternal punishment, or biblical infallibility, while against the latter there are some strong passages. We have gone very carefully through the volume, and find it almost wholly commendable. We should not expect to find less to criticise in a book written by thirteen ministers of our own household. It is a matter of great surprise that there are only one or two hints at sentiments which the Unitarian church does not receive. There is enough philosophy here for our philosophers; there is enough science, or at least scientific suggestion and phraseology, to satisfy those who are only moderately in love with certain words and forms of recent scientific expression; there is enough of what is called edification or exhortation to give them the character of genuine helpful sermons. We can think of readers in the Unity fellowship who would preach just as each of these thirteen Scotch ministers preach, and whose congregations consider themselves a little better served than any other congregations in America. We can think of others who preach better than the Scotchmen, even on their own themes. We can think of still others who preach differently, but we are sure that all our readers will rejoice with us that there are to-day such clergymen as these in the church of Scotland. There must be large numbers of less conspicuous ministers who are in substantial accord with them, and the constituency which they represent must include an important part of the religious life of the people. We are glad that a sweeter and warmer spirit is coming to dwell in the hearts of this strong race. Two centuries and more of the hardest Calvinism ought to suffice for so small a land. It made the old Covenanters sturdy men, but the time has come when all except its moral elements may well be spared and something else take its place which has the vigor of the ancient faith, and a beauty which that faith never knew.

C. G. H.

ASPIRATIONS OF THE WORLD.

In literary biography, few chapters are more interesting than those which relate the circumstances which have given the impulse or bent to genius. But for the battle of Pharsalia and the consequent loss of his hereditary estate, Horace, as he himself tells us, would never have thought of the "Songs and Satires."

Walter Scott was hunting in a drawer for some fishing-tackle when he came across the long-forgotten opening chapters of "Waverly," where they had lain for eight years—ever since he had read them to some friends, who pronounced the thing dull, and dissuaded him from endangering his reputation as a poet by the writing of stories. Conceive of English literature without "Waverly" and its brilliant successors, and reflect upon the tremendous import of that fishing-party!

Accident, surroundings, public sentiment, conscience, have in most instances, probably, quite as much to do with an author's work as natural gifts and inclination. Certainly this was true of the good woman who has recently left us—Lydia Maria Child. Her published books and pamphlets are more than thirty in number, and it would be difficult to parallel from another author a list of equal length embracing such a diversity of titles. Indian tales, Greek and American romances, biographies, anti-slavery works, a history of the progress of religious ideas, are interspersed with cookery books, manuals for the care of the sick, books for children, for mothers, for girls, for the aged, for the freedmen.

By nature, Mrs. Child was an artist, and it was not as a reformer or philanthropist that her literary career began. She said of herself, "My natural inclinations drew me much more strongly toward literature and the arts than toward reform, and the weight of conscience was needed to turn the scale." Chance determined the nature of her first effort. She was then (1824) a girl of twenty-two, and her brother, Rev. Converse Francis, six years her senior, and afterward Professor of Theology in Harvard University, was pastor of the Unitarian Church in Watertown, Mass. In his study, one summer Sunday noon, she read a review, by Dr. J. G. Palfrey, of a poem then well known, called "Gamoyden," in which he pointed out the richness of early American history in material for fiction. Before attending the afternoon service she had written the first chapter of a novel, which was finished and published during the year, under the title of "Hobomok; a Tale of Early Times." Its success encouraged to another effort in a similar path, and "The Rebels; or Boston before the Revolution," appeared in the following year. It would not be fair to judge these stories by modern standards. They had a wonderful success at the time, however, and indeed were far better than most of the contemporary American fiction, for Hawthorne had published nothing that he was willing to acknowledge, and Irving and Cooper were still new names.

The next ten years were passed in peaceful and continuous literary labors, which added honor to her name and money to her purse. Then came a momentous period in our national history. The anti-slavery agitation began; societies were forming, notwithstanding the social ostracism entailed by membership; Garrison was publishing the *Liberator*, and Nat Turner's insurrection had electrified Southern society. Mrs. Child was a woman of too broad and sympathetic a nature to ignore the great questions of this eventful time. She abandoned the safe and pleasant paths of her choice to follow Sidney's injunction, "Look into thy heart and write," and in 1838 published "An Appeal for that class of Americans called Africans."

This was an act demanding an amount of moral courage almost inconceivable now. In the words of Miss Martineau, 1839: "Mrs Child was a lady of whom society was exceedingly proud before she published her Appeal, and to whom society has been extremely contemptuous ever since." It was the first anti-slavery work ever printed in America, in book form, and it had a very important influence upon public sentiment. For the next fifteen years, either as editor or author, her pen was frequently engaged on the same subject, and always with an earnestness and dignity, which carried much weight.

The most arduous, intellectual labor of her life, was "The Progress of Religious Ideas through Successive Ages," in three volumes, published in 1855. At the close of the work she gave a list of seventy-one English and seven French authorities consulted in its preparation; for six years it had been her chief occupation, but it barely paid expenses. However, her "Frugal Housewife" had now reached its thirty third edition.

In examining her latest work, "Aspirations of the World," we fancy that it may have been growing ever since this period. For an authority of such excellence as this could never have come through hasty or unconsidered selection. Time must be the ultimate judge of what is fittest to be preserved among the wise, the beautiful, the noble sayings of the world. When the collection is small, the difficulties of selection are increased rather than diminished, but Mrs. Child's taste and judgment have made this little volume of 276 pages more satisfactory than many of the more pretentious similar works. Her purpose is sufficiently declared in the introduction:

"I have had but one object, and that a very simple one; namely, to show that the fundamental laws of morality and the religious aspirations of mankind have been strikingly similar always and everywhere."

In this endeavor she shows no preference for distinctively Christian sayings, and, what is, perhaps, quite as much to the purpose, no prejudice against them. "I have selected from the best portions of other religions, and I have done the same with regard to our own. There has been some unfairness in our manner of representing the Sacred Books of nations outside of Christianity. The poorest specimens of their Holy Writings have been frequently brought into comparison with the best of ours. We have been prone to quote their enormous miracles, their wearisome repetitions, their devout rhapsodies (without meaning, to us), and their seemingly idolatrous rituals, as specimens of the kind of spiritual food which satisfies the best minds among them. But when we wish to introduce our own Sacred Book to those who are unacquainted with it, we instinctively present to them sublime passages from Isaiah or the Psalms; the Sermon on the Mount, the Prodigal Son, the Benediction on little Children, and the Angels' Song of peace on earth, and good-will toward men."

The selections are grouped under twenty-nine different heads, followed by brief but clear accounts of the Sacred Books of the world. Perhaps, among these topics, (if one might venture to guess from the evidences) she found special delight in Truth and Work; at any rate, such is the testimony of her life. Under Inspiration there are eight quotations; one from the Persian Zoroaster, one each from the three Grecians, Bias, Socrates and Plato, one from the Talmud, two from Bettina von Arnim, and one from Mrs. Browning. Only one

of these exceeds one sentence in length, yet it would be difficult to find eight nobler utterances upon this intangible theme. Excellencies of this nature are so numerous as to preclude particularization. The defects of the book are few. It is somewhat puzzling, for example, to understand why Emerson, Beecher, Parker, Goethe, etc., are vaguely located in "19th Century, A. C.", while such extremely uncertain and much-disputed dates as the births of Moses and Buddha are placed with precision, the former at 1571 B. C., the latter at 627 B. C.

It is a book likely to be enriched with mauy marginal notes by appreciative readers, for making all allowance for diversity of individual taste, there is something here for every one. A. B. MCM.

Quincy, Ill.

The Exchange Table.

F. B. C.

The Free Lance, a new-comer welcomed to our table recently, thinks "the coming man will vote for the man who does *not* want office, and he will give a wide berth to the man who wants to nurse his hands at the people's expense. The political vampire has very nearly run his race in this country."

Woman's Journal.—Bessie B. Hunt has an article on "Girls and Matrimony" in the October 2d number of this paper, which girls will do well to read.

"Girls are blamed for their perfectly transparent little manœuvres to bring about for themselves a *trousseau* and wedding, while there is no demand upon which society is so implacable as in demanding husbands of its young women. A late article in the Norfolk *Evening Post* asks for an educational scheme that shall keep this idea of their domestic functions still more before them, by making it the end toward which their education shall tend.

"There are some reasons why it does not seem wise to have a separate course of instruction for young women, as such, with a view to giving them matrimony for an occupation. First, there is a great deal of dread uncertainty hanging over the outlook. Marriage is by no means one of the sure things of this life. After years spent in a preparation to perform the duties it entails, a violent attack of small-pox might ruin one's prospects for life, and render their education practically useless. A quarrel, a mischievous brother, the sudden appearance of a more fascinating girl, are things, though trifles in themselves, that hold the balance of matrimony, and keep in suspense the young woman whose life-work must depend upon its consummation."

The Independent, in its column of "Fine Arts," says: "The Ladies' Art Association of New York opened its fourteenth season by a meeting at the residence of one of its members in Rutherford Park, N. J., on September 18. Two interesting original papers were read, their subjects being, 'The Decorative Artist and his Relation to Society' and 'American Tiles.' The annual art sale and exhibition has been postponed until the first week in December, on which occasion no foreign work will be sold or exhibited, the object of the Association in holding this display being not only to promote the interests of women artists, but of American art and art industries as well. All women artists of the country are invited to send their works to this exhibition, full particulars of which can be obtained by addressing the chairman of the arrangement committee, at No. 24 West 14th St., in this city."——"The committee in charge of the Edgar Allan Poe memorial has decided to have it take the form of a bas-relief in bronze. The design is the scene of 'The Raven,' with the poet as the hero, the figure being of life size. It is proposed to place this memorial in the Metropolitan Museum of Art in this city, and a competition of sculptors will probably be instituted."

—The same paper is responsible for the following, and we repeat, "What's the use": "What's the use—what on earth, we say, is the use of talking about art culture in San Francisco, when it is an open secret that a certain rich mining man recently sent to Florence for a copy of the Venus of Milo; and, when the statue was delivered, actually sued the Central Pacific Railroad Company for mutilating a work of art, and, what is more, recovered large damages."

The Index.—The following is from the pen of "Thinou," the New York correspondent of the *Index*: "It is a piece of pleasant information to all who are interested in the Society for Ethical Culture, and especially to those who listen to Dr. Adler's eloquent words and thoughts, to be notified, as was your correspondent to day, that the regular meetings of the society will be resumed on Sunday, Oct. 18. Chickering Hall is again to be occupied. A pleasant feature of the renewal of intercourse and teaching is the fact that Dr. Leopold Damrosch, the well-known conductor and composer, is to be conductor of the music for the next year. The choir will be greatly strengthened; and the musical part of the services will without question be equal, in its way, as fitting accompaniment to the earnest harmony of Dr. Adler's speech and thought. The work of the society has scarcely been intermitted during the recess. Its larger activity commences at once, and will be steadily enlarged. The scope of labor has greatly improved; and, during the heated season, the system of district nurse visiting and care, which has grown out of the Ethical Society's training hospital, has been found very valuable in alleviating much distress, and oft-times in preventing suffering among the poorest classes. There is great heartiness of support, and I may fairly say that Dr. Adler and the active members all feel greatly encouraged in the work of secular righteousness which they have so devotedly undertaken. The Ethical School, it is announced to members, will admit all children from the age of twelve upwards, for whom application is made by October 1. In many ways, it is apparent that the large sweep of Dr. Adler's influence is becoming more distinctly apparent; and we may expect to find that even Chickering Hall will be too small to hold those who may desire to hear him."

The Woman's Journal rejoices over the return of Anna Dickinson to the lecture field, and says it is "even less a matter of surprise than of congratulation, both to the young lady herself and the fortunate lyceums that secure her eloquence. Miss Dickinson was the acknowledged queen of the platform, and as she comes to her own again the prospective brilliancy of the lecture season this year glows with added lustre. The lyceum lists show a galaxy of the old names this season—Mrs. Julia Ward Howe, Mrs. Livermore, Wendell Phillips, Gough, Beecher, and others, whose names touch us into the old magic and enthusiastic responsiveness."

THE REVIEWS.

The October *Fortnightly Review*:—It contains no religious articles. Swinburne writes of "A Century of English Poetry," evidently a misapplied title, for he hardly mentions any one but Dryden and Pope. There is a sprinkling of good ideas vigorously expressed, as is his habit, but the piece lacks point, system, coherency. "Political Economy in the United States," by Mr. Leslie, is a very fair description of the economic writers and writings of this country. The essayist predicts that America will yet take an active part in the final settlement of these great questions.

The October *Blackwood's Magazine*:—Nothing does more stalwart service for the Creed among the common people than the French Revolution. When the orthodox clergyman has to deal with skepticism, he points to the Reign of Terror as the horrible result of infidelity, and reads out of it an emphatic warning against Unbelief; while, in fact, it was the unreason and hypocrisy of the church that created the terrors of the Revolution, which, as a movement, illustrates the blessings conferred upon humanity by rationalism. Every liberal preacher ought to take the French Revolution for his subject at least once a year. There is nothing more necessary for the establishment of rational religion than the development of the *historic sense*. "Society and the Salons before the Revolution," is a very readable article, which furnishes, though conservative in tone, some interesting material respecting this great subject. The other articles in this Blackwood's illustrate the dull mediocrity which characterizes this periodical, relieved semi-annually by an article of remarkable brilliancy.

The October *Contemporary Review*:—The Duke of Argyll writes of "Man's Place in the Unity of Nature." He says but little more than to affirm that man is included in the unity of nature. We miss the vigor and freshness that characterized the author's "Reign of Law." There is an article by Justice Fry, on "Theology and Materialism," which contains nothing to justify its existence. "Recent Speculations on Primitive Religion," is interesting as a summary of the current views of Mueller, Tyler, Spencer, Schultze and Caspari —Teile is not mentioned—rather than from any ideas which its author, John Rae, presents. "Galileo and the Roman Inquisition," by Prof. Reusch, is the solid article in this number. It is an admirable *resume* of the whole subject, giving the results of Gebler's and Epinois' researches, by whom the long withheld documents at Rome have very recently been published. This article corrects a number of popular fallacies about Galileo. It is well written, and presents the subject in clear outlines. Its perusal stirs our hearts with a variety of emotions. We feel pity for the weak Galileo, who disowned his own convictions; indignation at the church that exerted its power with such malice to stifle discovery, and gratitude that growing reason has secured the large freedom which we possess.

The October *Modern Review*:—Prof. Kuenen completes his article on the "Critical Method," by giving illustrations of its workings as applied to the book of Daniel, and to the three versions of the character of David. These two subjects, though treated in brief, are worked out with admirable clearness. The candor and vigor of this eminent biblical critic deserve hearty praise. Dr. Carpenter, in "Nature and Law," protests against that habit of incomplete thinking and of loose phraseology which is current in some scientific quarters. He seeks to rescue the word "law" from the confusion of ideas by which it has been surrounded. His theme is this: "Natural Laws" simply express the *order of nature*; hence, to speak of laws *governing* phenomena is absurd: and when we trace the laws of a phenomenon, we do not explain its causes. This criticism is just, though not new. "Law," in science, has a *historical*, not a dynamic significance. It is not the law of growth that makes the plant grow: it is the record of a process. "The Religious Drama," by William Binns, is very interesting and suggestive reading. The author shows not only a familiarity with the facts of his theme, but a clear comprehension of religious development in its broad relations, and a keen sympathy for nobility wherever found. The book reviews are especially good—notably those on Renan's "Hibbert Lectures," Conway's "Demonology," which is quite severely criticised, and Lankester's "Degeneration." We notice with pleasure a genial review of Mr. Savage's "Talks about Jesus." "We cordially thank Mr. Savage for his seasonable and attractive little book." J. H. C.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done;
Not till the hours of light return,
All we have built do we discern.

—*M. Arnold.*

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

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CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

Lesson XII.

CHANNING AT HOME.

1. His Face.

And now, to end these Lessons on Channing and the Unitarian Movement, take his picture, the one in the "Life," and say what you see in it. It was painted three years before his death. Wide, thinking brows, the hair straying over; deep, large, yearning eyes; firm, straight nose; lips shut almost tightly; hollowed cheeks and strong chin. A *chiselled* face, strong, yet delicate,—is it not? Quiet through self-restraint,—through long *habits* of self-restraint, one would say. And there is some great and special thought behind that gaze: if he is looking at any person, he is looking *through* the person into *his* thought. You would feel serious and a little awed to meet this man; but you would *remember* him, and would feel sure he was a man who did Right.—Do you not see something like all this in the face? (*Life*, 671-702.)

(*A Talk* on Faces as shaped by character and revealing Life. Take Channing's picture with you to the class.)

2. A Life-long Invalid.

If you do, the face tells you the truth about the man. Constant languor, well resisted, has been the chisel; he *is* quiet through long self-restraints; there *is* a great thought constant in him; and people *were* made solemn by him. The "burden of half-health" was his from early manhood. "To deliver a short sermon without suffering," he esteemed "among the very happy events" of his life. Says a friend, discribing a visit to his home; "One cup of black tea and one slice of brown toast was all that he could bear for breakfast,—the life-long penalty he paid for an atrempt to live on too little food when he first became a student

of divinity, and thought thus to save the necessity of bodily exercise, and so redeem time for study. The effect was an incurable disease. He said, when telling me this, 'I learned by this natural penalty the sacredness of the laws of the physical system; that they, too, are the laws of God. Not being able to eat enough to support a man's body, I am unable to use my mind except for a small portion of the day. Of course there is compensation.'" (Miss Peabody's "Reminiscences" etc., p. 327)—This is one of the lessons of Channing's life. And a second is the way in which he saved and used the remnants of his body, with a sort of religious parsimony, for the good of men.—"A shattered constitution. (*Life*, 635-638·)—"A pain-cure." (*Life*, 624.)

(*The Talk.* What was his "Compensation?"—The *duty* of health-keeping. What did Jesus mean by saying so often, *Thy sins are forgiven thee*, when he made people better in their bodies?—The "laws" punish ignorance like sin: is it *punishment*?—Which is worse, to break your own constitution or your land's? The latter is a sort of a High Treason, is it not?)

3. His Home.

But he was abundantly sheltered. When thirty-four years old, he married his cousin Ruth; and this love gave him a happy and wealthy home, kept simple by preference; and children came to make it happier. At forty-four, his people gave him a young colleague, full of energy, who gradually relieved him of almost all the pulpit and the parish-work. From this time on (1824-1842) Channing led more and more a thinker's life, slowly putting his cleared "views" into the "Works" which have lived after him,—a recluse, yet a philanthropist. Old friends remember him oftenest, perhaps, as a slight figure at the fireside corner of his parlor, or slowly walking, cloaked, in the sunny streets around the Common.

He had two homes,—the winter-home, of course, in Boston; but the early summer and late autumn found him in the beauty and country-quiet of "Oakland," near his Newport birth-place. In either place you could have watched him at the study-table. "He studies pen in hand, and his book is crowded with folded sheets of paper,"—to hold not notes of the reading so much as thought-germs started by the reading, and the secretary is full of the little packages, sorted, filed and titled. When writing, first comes the careful skeleton; then a quick rough draft; then the exaggerations are struck out; and then, at last, with all made clear and true to his own mind, the even flow of composition. No word to go to print until he felt sure of the sifted truth of his "great thoughts." "Great thoughts," he called them with a happy and growing consciousness that it was his vocation to think and utter them. "In my pen, paper, and a few books I have all the apparatus I need for the great objects of life. This is the happiness of every man who has proposed the discovery and diffusion of great truths as his end; and, in a better age this happiness will be a general possession." (*Life*, 691.)—"On marriage." (*Life*, 322.)—"A child." (325.)—"A wife's property." (320,676.)—"Spending one's whole income." (675.)—"His reading and writing habits" (681-2, 300.)—"The fame he sought." (688.)

(*A Talk* on Intellectual Conscientiousness: *duty* in thinking clearly, and stating exactly, and looking at the other side. The way this makes the mind grow. (*Life*, 452.) If you never print, do you ever talk?)

4. Among Friends.

To these two homes he loved to welcome friends. It was the rule at "Oakland" to keep the guest-rooms full, old and young. And Dr. Channing was the sunshine in the house,—of the kind that made the little visitor exclaim, smiling through tears, "O, this is heaven!" But if scarcely a child with children, still less was he a man among men. He was shy of them; and men were shy of him. He had many friends who reverenced, few who knew him well. The very ministers had a stiff time when their meeting fell at his house. "His truthfulness made an interview solemn as a visit to the shrine of an oracle." "A conversation with him was often an event in life. I remember conversations with him. I remember single phrases, and the tone in which they were uttered, as having made upon me an impression beyond the effect of whole volumes of moral disquisition. Dr. Dewey, who said this, calls "preaching the great action, conversation the ordinary action, of his life. It was not his relaxation, but his *action*:" for with the right companion all the day long, without ever slackening or turning aside to ordinary and common-place talk he would pursue high themes of philosophy and religion and life. "Always he seemed to have a thought beyond everybody's thought that he conversed with." And yet he was noted for his *listening*, his singular deference to younger minds, his eager expectant relish for the fresh thought they might bring him.—"A day in the Boston home." (*Life*, 681-5.)—"A day at Oakland," (663-6.)—"In conversation." (660-2, 671, 690.)—"Single phrases." (662, 672, 674.)—"Friends." (609, 663.)—"*Not* cold, but self-disciplined." (643, 663.)

(*A Talk* on Personal Magnetism,—what makes it? But what made the Kentuckian who had never seen him imagine Channing "six feet high at least and strong-limbed as a giant?"—Can a person be stiff with himself? What did the person mean who said of Dr. Channing that "he was kept from the highest goodness by his love of rectitude?")

5. His Delight in Nature.

We must read his letters, not his colorless sermons, to know that Channing had a poet hidden in him; that, for instance, "no spot on earth had helped to form me so much as that beach;" that every hour he was apt to leave his writing to visit the flowers in the garden; that the sunset was a holy hour with him, spent quietly at upper windows in the city, on a certain garden-path at "Oakland." Perhaps he saw God too plainly through the beauty, to let the poet grow. Nature to him was parable too quickly; read what the dandelion's globe suggests to him, or the "undertone" upon the sea-shore. (*Life*, 694, 626.), or this,—his "news:" "You want to hear our news, but the best and happiest life is that which gives nothing to speak of. My life is more and more inward, and this cannot be thrown into the shape of news. How can I convey to you the music of the trees this moment in my ear, made by a fresh south wind after a shower last night? And yet this is one of my *events*. Do you understand me, when I say that this solid earth and all that it contains seem to me more and more evanescent at the very moment that they reveal to me the Everlasting?" (*Life*, 650, Also, 693, on the whereabouts of new Creations.)

(*The Talk.—Is* such a man a poet, or *not*-a-poet? Can there be poetry without pictures, —as "songs without words?" Is it when there is much, or little, "imagination?" One of "the poetic order of philosophic minds," Channing has been called. But others say "no philosopher," and the "poet" hardly shows. What *was* he, then?)

6. His Last Years

were his happiest years. The Talk one summerday in 1842 fell on the question, which period of life is happiest: they turned to him: he smiled and answered that *he* thought it "about sixty." "I am too serious," he had often owned with pain; but now he could write, "I think the ice melts." His friends noted the gradual freeing of his manner, the growing delight in life, in earth, in men. "The longer I live, the more I enjoy." "I never hoped so strongly and so patiently: this in the era of *isms*, when Abolitions, Transcendentalism, Communities, were in the air. A *patient* hope; a quiet, peaceful cheer, "not made up of flashes, but shining gently, steadily." His boyhood he looked backed on as a darkened time; his age he felt as an increasing youth. The last summer was probably the very happiest and youngest he had spent on earth. Leaving his seashore, he spent it, for once, among the hills. When the first of August came, the villagers gathered to hear him celebrate the anniversary of the then recent Emancipation of the slaves in the West Indies. And his last words in public were a joyful prophecy of their sure Emancipation in his own land through the growing reverence for man as Man,—his "one sublime idea." "Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and 'it cannot return to him void.' A new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relation to the common Father,—this is among the signs of our times. We see it: do we not feel it? Before this all oppressions are to fall." ("Growing old." *Life*, 651-3.) "Never such hope." (454.) "The last summer." (689-98.)

Then came a journey a little farther among the hills; and there, with the light of a sunset on his face, he died. His last words, caught by a friend, were, "I have received many messages from the Spirit."

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ANNOUNCEMENT.

These lessons on "Channing and the Unitarian Movement" are probably soon to be continued by a similar series on THEODORE PARKER AND THE CRITICAL AND TRANSCENDENTAL MOVEMENTS IN AMERICA.